UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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NEW YEAR.

To all of the many subscribers for *Unity*,
And others who shall be, in months that are near,
And their friends and relations in every community,
It heartily wishes a "Happy New Year."

Nor meanly stops there, but widens its view
On this joyous morn, and asks blessings to fall
On subscribers for *Index* and *Register*, too,
As well as on those who've no paper at all.

Of whatever politics, party or nation,
American, German or Celt, great or small,
Of whatever rank, sex, or church congregation,—
Our *Unity* gives New Year's greeting to all.

And so let us all give! nor stop to inquire
From what land we come, or what church we take pews in,
What ticket we vote, whether scratched or entire,
What clothes we have on, or what hymn-book we're using.

"Happy New Year" *to all! from all to all*, too!
May the sweet Christmas message of "Peace upon earth"
Bury feuds with the old year; and open the new
With hearty good will among all, crowned with mirth.

And may blessings and joy extend through the whole year!
May parents be prospered and children keep well,
Work and wages abundant, and nothing be dear,—
Except lovers, and articles we have to sell.

May crops burst the barns and provisions be plenty,
May weddings be frequent and funerals rare,
May stocks all go up to a hundred and twenty,
And the rich with the needy be ready to share.

May all creatures be blessed, and of suffering oblivious,
From the King on his throne to the kitten that Katie hugs,
No misfortune be felt,—save by pests (God forgive us!),
Such as army-worms, cheats, hypocrites and potato-bugs.

And everywhere may, in the year now at hand,
Strong, weak, rich and poor, all be true to each other;
Oppression be checked, and throughout the whole land
Grow the justice and mercy that brother owes brother.

The broadest humanity *Unity* stands for,—
For Freedom and Fellowship,—Character through,—
So please not delay to renew your demand for
It; and get all your neighbors to send for it, too.

A GREAT PRACTICAL QUESTION.

R. L. H.

"How will money do most good religiously?"

Recently, a preacher endeavored to show that liberal religious churches are trying to do, or should try to do, different work from what other churches are trying to do. The old-fashioned churches make it their great business to prepare men for *death*, for another world. They are like undertakers, getting people ready for burial. Liberal churches should be concerned chiefly about getting people to *live* properly in "the world that now is." After the preacher earnestly appealed to the people about *doing* something in that direction, a strong minded man, of much practical sense and financial means, asked the preacher how could he do the most good with money to help people religiously in *this* world.

The preacher could not answer that question satisfactorily. Indeed, this is a great practical question. Preachers and people in liberal churches should consider it well. Answers to this question would be very eagerly read if anybody would furnish them in *Unity*. Liberal religious Conferences should try to answer this question. Our churches should be all alive to this matter of helping people to make the most and best of this life. And if a man has a thousand or two thousand dollars to spend yearly in a religious way, outside of his own household, it is quite a problem how can he do the most good with that money.

Liberal churches should teach people how to be healthy—how to make their homes comfortable and happy—how to be economical and industrious, and cultivate the best tastes—how to live the most useful and noble lives, rather than to have such and such opinions about theological points. Do we not waste a great deal of energy concerning disputed points of theology, that should be given for more practical moral teaching? Should not liberal churches be schools of morals more than they are? Practical common sense men of means are asking how can they aid in making churches efficient in that direction. They do not care to spend much money to pull down or to build up special theological fancies. They would like to have everybody well taught to worship justice, truth, and wise generosity. They do not care about sustaining a minister for years in a place merely to entertain a few people with fine words about Universalism or Unitarianism, when those people themselves are not

willing to pay for their entertainment. They do not care about keeping up a large church half full of people that come for an hour a week to be pleased merely with a little zestful "religious service," so called.

It is very easy to spend much money to support charitable institutions which foster pauperism—easy to spend money for "missionary societies" that do very little good at a very great expense—easy to spend money on public libraries, to supply books for people well able to buy their own literature—easy to give much money away to sustain a man merely to echo the religious sentiments of a little congregation, and nothing more.

Who will tell us how to organize churches for *work* more than for *talk?* And who will tell us how to do the work well, so as to have it effectual where it is most needed? If this could be shown, it seems that money for religious purposes could be very much more judiciously spent. Some good is done by churches as they are, and by missionary societies that spend millions to teach theological dogmas to the heathen, and by charitable institutions. But there are signs that men of thought and means are growing in doubts about these as the very best ways to spend money to bless mankind. Perhaps the reason why it is so hard to get money from sensible, rich people, for our common religious ways of spending it, is not so much that such people are penurious, as that they cannot see enough good done for the money so spent. It may not be easy to tell the exact dollars and cents value of discourses for or against Bible Infallibility, Personality of God, Trinity, Atonement, Man's Free Agency, Hell and Heaven. But some thinking people are wishing very much that there might be some "more excellent way" of using talents and time and money, in churches, than by talking and listening about such things for so many years. There is great room for improvement in our talking and singing in churches; but the *doing* is what we are most deficient in. Is it not high time to devise some reform in that direction? It is easier to find fault than to inaugurate a real reform. Yet let us believe that reformation is also possible.

Who will speak wisely on this question?

CO-OPERATION IN CHARITY.

C. W. WENDTE.

A great deal has been written in late years concerning the application of co-operative principles to the administration of charity, and various experiments have been made in this direction, especially in great centers of population. It must be obvious to the dweller in any of our cities, that while the several relief agencies deserve great commendation for their disinterested and faithful labors among the poor and afflicted, their efficiency is yet much impaired by the want of system with which the administration of their charity is conducted.

There is but little concert of action between the municipal charities and the various societies maintained by private philanthropy. Among the voluntary charities of the city there exists a deplorable want of information concerning each other's methods and action, and little or no co-operative effort. This want of system in the management of charity inevitably leads to an injudicious and unjust distribution of relief, the reduplication of each other's efforts by benevolent societies and individuals, a needless waste of energy and money, the multiplication of impostors and professional mendicants, the neglect of the really deserving poor, the increase of pauperism, and the consequent discouragement of humane and generous giving in the community.

It is evident that these evils cannot be remedied by any single society or individual. It must be done by a *union* of all the existing agencies for relief and the co-operation of the entire community.

To secure this co-operation, a plan has been adopted by some of the leading cities of Europe and this country, which has borne the most beneficent results, and which it is the aim of this paper briefly to describe. Its essential feature is united action between the city authorities and the various voluntary and church charities, as well as a kindlier and more effective union among these private societies themselves.

The medium of this co-operative effort is a Society for Organizing Charity, composed in the first instance of his Honor the Mayor and the city officials most directly interested, the representatives of the charitable institutions of the city, the delegates from the ward or district associations, which it is intended shall be organized under the direction of the parent society, and others paying a stated amount to its funds. The executive work of this society is committed to a central board.

Under the supervision of this board the city will be divided into districts of moderate size, and in each district there will be organized a local society, composed of the overseers of the poor for that district, the representatives of local charities and religious societies without regard to denomination, and all inhabitants of the district contributing a stated amount to its funds. Every such local association will have committed to it the immediate care of the poor within its district. It will establish an office and maintain a paid superintendent, who will be assisted by a corps of volunteer visitors. Sheets of investigation tickets will be distributed gratuitously among the householders of the district, and they will be urged to abstain from indiscriminate alms-giving, and to furnish every applicant for their bounty with such a ticket, and direct him

to the nearest charity office. All applicants for assistance, with or without a ticket, will have their cases promptly and thoroughly investigated by the superintendent and visitors. Information concerning such applicants will be sought by messenger, telephone, and correspondence from all possible sources—from the city authorities, the different charities, the other district associations, and from private persons acquainted with the circumstances of the applicant. If found worthy, they will be aided through the municipal charities, the various private societies, and benevolent individuals co-operating with the district association, or, in case these fail to render adequate assistance, by relief from its own funds. Sufferers will also be directed to the institutions best adapted to their form of ailment or need.

All unworthy and fraudulent beggars will be warned and published, and if they persist in plying their vocation the police will be called upon to arrest them as vagrants. In all cases when possible, employment will be made the basis of relief. The visitors are forbidden to use their positions for the purpose of proselytism or spiritual instruction, but, leaving all religious labors to the various churches and sects, will teach the poor placed in their special charge the laws of health, economy and cleanliness, point out existing facilities for themselves and their children, and rescue them as soon as possible from their dependence on public charity, and make them self-reliant, provident and prosperous.

Such is, in brief, the plan already adopted by leading cities of our Union. Among its many advantages over the present order of things may be instanced:

1. A better distribution of relief between municipal and voluntary charity.

2. The various philanthropic and relief societies of our city will find in it a medium of correspondence and co-operation, enabling them to obtain and exchange information, and prevent unconscious overlapping of relief, so that they may work in greater concert and with greater and more rapid efficiency.

3. It will put an end to all imposture and professional mendicancy. Through its system of communication and visiting, the daily reports of its district superintendents to the central board, and a perfect system of registration, it will "leave no loophole for imposture, allow no deserving case of distress to go unrelieved, and no dark holes of misery, disease and corruption unvisited."

4. It will effect an enormous saving in the administration and expense of charity. In the city of London, England, since the formation of the Society for Organizing Charity, some ten years ago, it is claimed that the cost of voluntary relief has been diminished to one-third its former figure, while Paris, France, reports a reduction of from one-third to one-half, accompanied in both instances by a large diminution of want and pauperism.

Buffalo, the first American city to introduce such a system, makes a truly encouraging showing. The cost of poor administration is less than one-half the sum formerly expended, street begging is practically at an end, a hearty co-operation of all the local societies assured, and the people enthusiastic for the charity society.

Philadelphia, which dispenses nearly $5,000,000 a year in official and voluntary relief, reports, as the result of its experiment with the new plan, a remarkable reduction in cost and in mendicancy. The Seventh Ward Association of that city, which labors in one of the poorest districts, last year aided 3,640 persons at an expense of only $5,450. (It will be borne in mind that employment is made the basis of relief, and that most applicants require only a little temporary assistance to tide them over a rough spot in their experience, and make them once more self-supporting.)

After one year's trial, the Philadelphia city authorities have been enabled to reduce their annual appropriation of $50,000 for local charity to $7,000, thus leaving the work of relief mainly in the hands of the new society.

5. The proposed plan will materially help in bridging the chasm between the rich and the poor, direct the sympathy and efforts of those who are well-to-do, happy and strong, to those who are unfortunate, discouraged and weak, bring wisdom and order, as well as kindly purpose, into the counsels and efforts of those engaged in the work of relief.

6. By its careful inquiry into the antecedents of each applicant, it will gather a mass of valuable information concerning the causes of social distress and pauperism, and arrive at the most suitable way of preventing them.

Such are some of the assured advantages from this new plan of charity organization which commend it to our attention. But, as has already been affirmed, it is more than a theory—it has been put into successful operation and borne most gratifying results.

The first annual report of the Philadelphia society, just published, is an exceedingly interesting document, full of facts and figures encouraging to the friends of wisdom and co-operation in charity. The society has also issued the first number of a monthly paper containing valuable information on the subject. A recent pamphlet of advice to district visitors, by Mrs. Susan I. Lesley of that city, is to be commended for its rare blending of sweetness and light. Rev. Chas. Ames and Mrs. Fanny Ames, and Miss Head of Germantown, have also been noble workers in this cause. Boston, splendidly equipped with charities, has thought it necessary to add this system as the crown of its benevolent endeavors.

And now, lastly, Cincinnati enrolls herself in the noble sisterhood. Coming later than the others, she has been enabled to avail herself of their experiences. From London she has gained direct inspiration through the personal examination of one of her committee this summer, of the system as conducted in that great city. Philadelphia has furnished her the basis of her district organization, etc., Buffalo the broad assertion of a charity divorced from creed, sect, party or nationality, Boston the admirable title, "Associated Charity." Thus equipped, and after six months of earnest consultation and labor, the citizens last week adopted the new plan, and the "Associated Charities of Cincinnati" are now an assured fact. The new scheme has had to encounter much opposition from

the apathetic, the selfish and the bigoted. It has been opposed by ward politicians and by those societies and agents who assume a charitable name in order to cloak sectarian or personal aims. It has been publicly denounced as "dishonoring religion and taking the crown from our Lord Jesus Christ," because in its articles of association it "insists upon the complete severance of charitable relief from all questions of religion, politics and nationality," and forbids its visitors to use their position to proselyte. But it has triumphed over all these obstacles, and, on the "common ground of humane and charitable effort," American and German, Jew and Christian, Catholic and Protestant, Orthodox and Heterodox, meet together from week to week for counsel and action. We give here the two articles from its constitution which define its objects and its methods:

ARTICLE II.—OBJECTS.

Its objects shall be the improvement of the condition of the poor. It will aim:

1. To secure the proper relief of all deserving cases of destitution.

2. To protect the community from imposture and fraudulent begging.

3. To prevent indiscriminate and duplicate giving.

4. To make employment the basis of relief, when practicable.

5. To reduce vagrancy and pauperism, and ascertain their true causes.

ARTICLE III.—METHODS.

The objects of this Society shall be attained as follows:

1. By bringing into harmonious co-operation with each other and with the municipal charities, the various benevolent societies, churches and individuals in the city.

2. By providing that the case of every applicant for relief shall be thoroughly investigated.

3. By placing the results of such investigation at the disposal of the Overseers of the Poor, of charitable societies and agencies, and of private persons of benevolence.

4. By obtaining help for every deserving applicant, as far as possible, from the public authorities, from the proper charitble societies, or from benevolent individuals, or, failing in this, by furnishing relief from its own funds.

5. By exerting all its influence for the prevention of begging, the diminution of pauperism, and the encouragement of habits of thrift and self-dependence, and better and more sanitary modes of living among the poor.

6. By insisting on the complete severance of charitable relief from all questions of religion, politics or nationality.

The new system needs to be extended widely. Not only great centers like St. Louis, Chicago, Milwaukee, Cleveland, Louisville and Kansas City, are ripe for it, but it is susceptible of such adaptations as will make it the best administration of relief for smaller towns. Harrisburg, Pa., has made at least a beginning in this direction.

OUR CHILDREN'S BOOKS.

WASHINGTON, D. C., Dec. 8, 1879.

It seems to me that there is nothing more important to be done, than to secure good reading for our children, especially for our boys. Our boys are out of our sight, and we don't know what is passing in their minds quite as well as we should like. By good books, I mean books that are not only entertaining, but strong and healthy. They must be written in pure English, and if possible should give valuable information, or at least tell something we had better know. The dark, dreary, hopeless side of life is not the side children should see. None of us, young or old, are the better for it.

It is hard to find good books for boys, but this year brings us several. First of all, there is the "Life of Arndt," the patriot singer, who helped Stein to rouse the German people, by asking sharp questions as well as singing sweet songs. There is not a line in that book that a bright boy would like to miss. Then there is "Moondyne," another of Roberts' books, written by a man who did one very wrong thing; that is, he enlisted in the English army to make use of his position against England and for Ireland, and of course got into prison and trouble. But the trouble must have done him great good, for he has written a noble book, full of brilliant descriptions of Australian life, and of a sweet, generous strength.

Then come Mr. Sweetzer's "Artist Biographies," which vary in interest, of course, with the subject, but almost every one is good to read, especially that of Allston. Nothing helps us more to conquer our own faults than to see how others are obliged to struggle to resist the temptations of temperament inherited or individual. More valuable than almost anything else, but perhaps less charming to look at, is Mr. Hale's "Stories of the War." It was a good, brave thought to put into shape the terse, quick fragments that stirred the blood almost twenty years ago. The war still seems so much the most real part of life to all those who lived through it, that we can hardly believe our lads and lasses do not know anything about it. But, alas! the time has already come when we must begin to revive dead memories, and tell our children what we struggled for, and how we did it, and what signs we still see of the spirit we hoped to quell. Only two weeks ago "Mother McCook" was carried to her grave. The "Boys in Blue" loved her, for she had given eight sons and her husband to the service of her country. Her funeral was kept private, because two regiments, once commanded by her dead sons, would have had it a military pageant could they have known. So there are still men and women who remember, because they lived and dared. Let them see to it that their children read the whole story right.

C. H. DALL.

THE UNITARIAN PREACHER AND THE EARS THAT HEAR HIM.

GEORGE S. MERRIAM.

The first thing to consider always seems to be one's *immediate* hearers. And one's hearers, generally speaking, are already worthy of one's general way of thought—at any rate, so far as to be thoroughly out of sympathy with orthodoxy. A Unitarian or Radical gets very little hearing among the orthodox, whether he speaks or writes. Now, what his Unitarian hearers supremely want is *life*, faith, inspiration, moral guidance. To them, criticism of orthodoxy is as unnecessary as criticism of Buddhism. I think it is often worse than unnecessary—it fosters that self-complacency which is one of the worst evils we have to encounter. The old orthodoxy, at its best, had an exquisite vein of *humility*. I know well that just as deep and fine a humility

co-exists in the best specimens of the Liberal faith, with a very different way of thought. But I'm afraid our rank and file are, as a body, somewhat lacking in this grace, and in the spirituality which can scarcely exist without it. And the habitual hearing of criticism, which, be it ever so large-minded, must be often disparaging of their neighbors' beliefs, tends, I think, to foster this self-complacency.

I desire no advantage for Liberal ideas so much as to have in any community a Liberal church whose men and women are in the largest and best way *religious*—not only sincere and humane, but consecrated and enthusiastic.

But there is another word to be said as to the *orthodox* whom we may reach—and, as to that, my constant association with the orthodox, through my family and early connections, should teach me something. I think, from our standpoint, the orthodox may be divided into three classes. (So far as I observe, pretty much everything earthly may be divided into three classes!) There are, first, the bigoted, the case-hardened, the apathetic, and all those who, from one cause or another, are quite out of reach of Liberal influences. Then there are those in whom a genuine and beautiful religion goes along with content in the old beliefs, with some softening and modification. This class is large; much of the very best religious life in America resides in it. I am by no means clear that this element will in our day or at any time that we can foresee advance to the Liberal position. Orthodoxy out of which Calvinism, substitution, and eternal punishment, have dropped—which centers in loyalty and love to the divine-human Christ—which wisely uses the old forms, church and Bible and liturgy—this kind of religion has great vitality. I suspect it will long continue to supply a home for many who would else be homeless. It tends, I think, somewhat to concentrate in the Episcopal church, though all the churches have a share of it. Now, this element in orthodoxy may, no doubt, profit by that kind of criticism which comes from a large and generous and delicate judgment. But it is a coarser and more aggressive criticism into which most minds will tend; and this does the worst disservice, in repelling and alienating those orthodox with whom we ought to be friends. A fuller mutual understanding would do a world of good to the better men of both parties. I would give anything to mix up a dozen orthodox ministers I could pick out, and a dozen Unitarian—say in a month of camp-life. They would do each other a heap of good!

Then, finally, there is that class in the orthodox church to whom we have a real mission—those who are not at rest, who are feeling after something other than they have found. Now, what such souls need is not for the most part intellectual demonstration—it is spiritual food. Little need to tell them of the insufficiencies of orthodoxy; they learn all that too well. They want comfort, they want inspiration; they want set before them something they will feel is worth living for, and to be told how to reach it. The critical comparison of religions is all very well; but our present need is to see to it that we have a religion to compare! Let's raise some wheat—let's get plain men and women into pure, ardent, joyful ways of living.

A great work of demolition is *doing itself* with almost frightful rapidity; and, in consequence, unnumbered men and women are for the time houseless and starving; and I'm eager to see them fed. As for the Liberal plows and mills and ovens being better than the other kind—well, the world will believe it not when it reads our advertisements, but when we give it plentier and better bread.

V. THE WORSHIP OF MARY.

J. C. L.

Both Origen and Jerome cite passages in which the Holy Ghost is called the Mother of Jesus. There may be some connection between the use of this phrase and the exaltation of Mary to the place of a divinity in the church. "At the present day," (says Hanson), "throughout the Greek and Roman churches, Christianity rests more upon faith in the Virgin than upon faith in Jesus." Dr. Pusey, in in his "Eirenicon," tells us that, while the Episcopal churches in southern India and Ceylon are called by the natives "Jesus churches," those of the Roman Catholic faith are called "Mary churches." The man who, on his death-bed, should commend himself to God would receive no favor from an Italian priest. If he commended his soul to Jesus, he would be looked upon as a "half-convert:" only if he invoked the name of Mary would he be known to be sound in the faith. Says Dr. Pusey again: "Where our natural language would be, 'God will do this or that,' there it seems equally natural for Roman Catholics to say, 'Mary will do it.' At least, where we expect beforehand, in the unfinished sentence, to find 'God' or 'Jesus,' we find 'Mary.'"

We need not look far into the religions of paganism to find, as a significant element in them, *the adoration of virginity*. The most beautiful and costly religious edifice of Athens was the Parthenon—the temple of the virgin. We find this form of adoration among the mythologies of Asia; we find it in the worship of Egypt and in the Vestatia of Rome. The idea of virginity was often associated with the idea of motherhood. Even in China, according to the legend, the parent of humanity was a virgin-mother. Danæ was the mother of Perseus. And Vesta, though devoted to perpetual virginity, was the stata mater of the Roman forum. The deified Cybele was "Mother of all Gods;" and, in general, the idea of divine persons of the female sex was so prevalent and the rites which recognized them were so popular, that any religion which appealed to paganism, with no place in it for a deified woman, would seem deficient in divine attributes.

Philosophy also lent its support to this tendency. Everywhere had sprung up schools and sects favoring celibacy and chastity. The grounds for asceticism, for the mortification of the whole sensuous nature of man, were set forth in Pythagoras, and Plato and Plutarch, and by many of less influence. The Essenes among the Jews and the Stoics among the Romans practiced austerity of life.

Before the end of the first Christian century, we hear of Simon Magus, who, claiming to be a rival of Christ, is accompanied everywhere by a woman named Helena, whom he proclaims to be the incarnation of divine thought. Many of the church fathers notice the worship of this woman. We hear of Simon in Palestine, in Egypt, and in Rome. Gnosticism, which gave birth to a brood of sects in the Christian Church, regarded God as revealed by Æons or emanations, of which Christ was one of the principal ones, and a female spirit, named the Divine Sophia, was another. Soon we find the divine wisdom incarnated as a sister, and then in the mother of Jesus, entitled to almost equal reverence.

Some time in the second century, the legends of the miraculous conception and birth of Jesus, accounts unknown or neglected by his immediate followers, sprang up and gained wide circulation and acceptance. In many ways they must have seemed most opportune and providential to those who wished to fit the new faith to the old worship and philosophy. Isis, Latona, Flora, Ceres, all had divine qualities, which found their parallel in Mary. Old systems and old rites were grafted upon the new belief. And when, in the fourth or fifth century, the deification of Jesus was complete, Mary of Nazareth, as the "Bride of God" and as the "Mother of God," could hardly be less divine.

There were those who protested against this tendency, like Nestorius the Patriarch of Constantinople. One of his presbyters said in a sermon, "Let no man call Mary the mother of God; for she was human, and God cannot be born of a mortal." It created a great stir, but Nestorius defended the preacher, saying bluntly that he did not like the phrase (it was coined in Alexandria), and moreover "a child two months old could not be God"—thus opening the way to another discussion of the Trinity. But all availed nothing. He and those who sympathised with him were regarded as worse heretics than Cain and the Sodomites. Nestorius was deposed, exiled, persecuted, dying in the deserts of Thebais.

This is one of the invocations addressed to Mary by Athanasius, in the fourth century: "Remember us, O most holy virgin, and for the feeble eulogiums we give thee, grant us great gifts from the treasures of thy grace, thou who art full of grace! Queen, and Mother of God, intercede for us!" Ephrem of Edessa, in the fifth century, says: "We fly to thy patronage, holy Mother of God! Protect and guard us under the wings of thy mercy and kindness! Most merciful God, through the intercession of the most blessed virgin Mary, and of all the angels, and of all the saints, show pity to thy creature!" By this time, also, there were some who offered sacrifices to Mary, and some who made her an essential person in the God-head. Those who still clung to heathenism, and who at first charged the Christians with atheism, now referred to the virgin as "the Mother-Goddess of the Christians." More and more, as time passed, her sphere in the ecclesiastical system increased, until, as Lecky says, she was exalted "as an omnipresent deity, of infinite power as well as infinite condescension. The legends represented her as performing every kind of prodigy, saving men from the lowest abysses of wretchedness or of vice, and proving at all times the most powerful and most ready refuge of the afflicted. The painters depicted her invested with the divine aureole, judging man on equal terms with her Son, or even retaining her ascendancy over Him in heaven. In the devotions of the people, she was addressed in terms identical with those employed to the Almighty." Even today, one may find in popular use at Rome the Psalter of St. Bonaventura—which is but an edition of the Psalms adapted to the worship of the Virgin. The principal alteration consists in the substitution of "Divine Lady" for "Lord." The Latin *dominus* is displaced by *domina*—the very word which in the old pagan days designated Cybele, Venus, Juno, Diana and Isis.

It would, of course, be false to say that the worship of Mary, any more than the worship of Jesus, is wholly owing to the legends of the Infancy or to a wrong interpretation of them. Many causes, as we have seen, conspired to bring about this result. But that the short account of the miraculous birth and conception of Jesus, in the Gospels, has had great influence in extending and confirming these errors no one can deny. It debars men still from understanding the pure, helpful humanity of Jesus. It causes many to reject his claims, classifying him among those superhuman, mythological beings of history, whose life is too remote from ours, too shadowy, or unreal or celestial, to afford any hope or help or example to struggling mortals on the earth.

The Paris correspondent of the New York *Tribune* writes that "Gambetta is persuaded that if girls are not educated up to the level of the Republican ideal, the Republic will fall down to their notion of what it ought to be. It will become a disguised monarchy or theocracy, until the time is ripe for the Pope and Cæsar to advance upon the stage and invest themselves with all power. Gambetta said the best advisers he ever had—not alone as to the conduct of his private life, but in politics—were good women, whose minds were emancipated from sacerdotal tyranny. The French woman, in his opinion, is a marvellously gifted creature, and would be, if emancipated, simply peerless. It was of vital importance to the commonwealth that the fullest justice should be done to the girlhood of France."

"Dr. Cuyler, in *The Evangelist*, collates some instructive figures. In 1876, 70,500 were added to the Presbyterian churches. In 1877 the number was 61,700; in 1878 it was 53,000; this year 49,000, which Dr. C. calls a 'pitifully small figure.' While still pondering upon the above figures and their sadly diminishing ratio, our eye falls upon some other statistics in *The Presbyterian*. After a little good-natured raillery at Dr. Bacon for considering what Presbyterians are to do for a new catechism, *The Presbyterian* says: 'We are publishing, buying and using more copies of the Westminster Catechism than at any period of the church's history, and hear no voice lifted asking for a new one. The old is better." Possibly there is no necessary or logical connection between the facts as stated by Dr. Cuyler and those given by *The Presbyterian*. But we are voicing, we believe, quite a general impression when we say that it seems to us altogether

probable that there is a relation of cause and effect to some large extent between the two facts, and that a re-statement of the standards and catechism would be followed by more encouraging figures in the increase of church membership of the Presbyterian order."—*The Advance.*

"There are now signs on the firmament both of the church and the world that a higher era is about to be. There seems now at least an abdication of all thrones and dominions which have hitherto opposed progression, and amidst much confusion of old things much space also clearing for some better new thing to be built up. There has arisen among the most advanced peoples a new and vigorous impulse towards a higher social organization than has as yet been exhibited among men—an organization which shall be more and more built upon the groundwork of a mutual co-operation instead of one of selfish competition—which shall establish a scale of ranks in society graduated according to the natural ascent of gifts and powers and moral attainments, rather than according to any arbitrary advantage or artificial distinctions, and which shall make the power of the whole equally control the exercise of the strength of the strong, and bear something of the burdens of the weak. * * * All institutions based upon distinctions arbitrary and not natural, conventional and not moral, are decaying daily, and sooner or later will fall before that Spirit of Brotherhood which Christianity tends continually to cherish and spread."—*Frederic Meyers' "Catholic Thoughts."*

Prof. Swing is almost persuaded to be an evolutionist. He says: "However defective or false the evolution theory is in its radical form, no one can any longer doubt that our earth is the arena of a law of progress which declares that all things must march onward and forward, and, like Lot's wife, must never wish to go back. * * * Do you know of any old form of human thought that has not been compelled to yield to this law of evolution and, parting with its yesterday, make ready for the morrow? All things have been caught up by this steady wind or this flowing stream and been borne forward. Old philosophies, old agriculture, old domestic arts, old sciences, medicine, chemistry, astronomy, old modes of travel and commerce, old forms of government and religion have all come in gracefully or ungracefully and have said, 'Progress is king, and long live the king.' An evangelical clergyman has recently put it down in his new book that God is the author of a progressive revelation; that He gave His church in the olden time the truth of a day and for a day, and that should we adopt the morals of Moses we would be arrested and sent to prison as criminals. Truer words seldom have come from such a source, and applicable, for they teach us that the law of a gradual unfolding is so dear to the Creator that He makes even His revealed scriptures bow to the general principle."

M. J. Savage, in one of his late sermons, speaks of the real unity of selfishness and sacrifice. He says: "We cannot, even if we are ever so selfish, we cannot afford to neglect the welfare and rights of other people. Doesn't it make any difference to me what the material condition of my neighbors is? If my neighbors cannot support themselves, I must help support them; if they are sick, they may impart to me the disease; if they are living in a hovel, next door to me, they take away from and deface the beauty of my own residence. It is just as important to me that my neighbors should be prosperous and well off as it is that I should be prosperous myself. They cannot possibly, any of them, get any good without benefiting me by it. * * * There cannot possibly be any intelligent conflict between selfishness and sacrifice. That which is for the best good of everybody, must be, in the long run, for the best good of the individual; and that which is for the best good of the individual, must be for the benefit of society. For those qualities, those characteristics, that make you a man, high, sweet, pure and true,—it is just those things that constitute your own perfection, that make you of use and value to the society of which you are a single member. There is, then, no conflict, no antagonism. Only learn to establish equity between man and man, only give free play to the beneficent and beautiful impulses of your being, and there shall be no more talk of self or sacrifice, but only a free play and activity of human nature, culminating in the kingdom of God, of truth and of love."

Evangelicalism is not in a hopeful way, according to the New York *Herald.* The latest statistics of Presbyterianism "show a lamentable want of progress. The prominent Synod of Philadelphia, at its last meeting, devoted its chief attention to the low state of religion within its bounds. The Metropolitan Synod, of New York, reported that the number of its church members has actually decreased during the past year. An examination of the minutes of the General Assembly will show a steady falling off for the past four years, and this, too, in the face of a vast increase of population. In 1876 those minutes reported an addition of 70,500 members by confession of faith and by dismissal from other churches. In 1877 the number fell to 63,700. In 1878 it went still lower,—to 53,000. This year it has sunk to the pitifully small figure of 49,000! The utmost claim that is made in the minutes is that the total membership of the whole church has only increased by 7,000 members within a year. As many church rolls are very carelessly kept, the strong probability is that the Presbyterian body numbers no more communicants than it did a year ago! What is true of the venerable Presbyterian denomination is true of all the other evangelical bodies. Honest 'tally keeping' shows but small advance. The veteran editor of the New York *Observer* has lately declared that 'a great spiritual drought is prevailing such as has not been known in the present century. We do not remember the time when revivals of religion were so few and so far between; when so few accessions to the churches were reported, and when the Church positively seemed so much in danger of receding before the world.'"

Prof. Youmans, in the last *Popular Science Monthly*, has the following word for the Chinese: "The Chinese are eminently a peaceable people. In this respect they conform more perfectly to the theoretical standard of Christian morals than any Christian nations. Duels are unknown among them; and they consider a resort to force as proof of an inferior kind of civilization. They are conservative, and dread all violent disturbance. Gov. Davis says: 'They have lived so much in peace that they have acquired by habit and education a more than common terror of political disorders;' and again, 'Their common maxim is, "Better be a dog in peace than a man in anarchy."' We used to hear many years ago about a quality called moral courage, and the stand for principles in defiance of brute force; but since our great war less has been heard of that very unmilitary virtue. It will therefore be refreshing to recall a conspicuous Chinese instance of it. On the 28th of December, 1857, a mile of gunboats, English and French,

were drawn up in line before the city of Canton. They summoned the Viceroy to surrender, but he did not comply. The allies then opened fire, and kept up for many hours a hot bombardment. Nothing entitled to be called resis ance was offered; there was no enemy. Having battered down a sufficient number of dwellings, and got tired of their 'glorious' sport, the allies stopped the cannonading. A squad was then sent to demand of the Viceroy, Yeh, the formal surrender of the town. 'We shall surrender nothing,' was the reply, 'because we are right and you are wrong.' 'Then we will take you prisoner.' 'You have the power.' 'Come with us, then.' But the Viceroy did not move. Thereupon they lifted up the chair in which he sat, and carried him on board Lord Elgin's ship. As to who were the real victors in this case, may be safely left to the future verdict of civilization."

Prof. Swing, speaking of Goldwin Smith's fears of a "moral interregnum," says: "When he affirms that the decline in the belief in the miracles of the Bible is overthrowing religion, he seems to forget that there are several religious sects which have for hundreds of years rationalized the narratives of the Bible, and these sects have equaled in morals and purity the sects which have given their faith to the letter of the holy book. The Unitarian sect, many Episcopalian leaders and a branch of the Quaker school, have long been rationalistic in religion, and if they have found God and morality in their paths, then a chaos cannot be predicted upon any prospect that what is now called orthodoxy is about to pass over to a similar rationalism. If the New England coast with its rationalized faith has for a hundred years produced not only honest men, but men of religious morals, upon what ground are we to fear that a general religious rationalism will wreck the hopes of mankind? Indeed morals might be expected to advance by as much as religion should make a partner of common sense; for the arm of human intelligence is very powerful and can win many a victory. An overthrow of miracles will never be an overthrow of religion, not even an overthrow of Christ, as a providential guide and savior, for God and His natural world are not in the department of miracle, but in the field of law." Prof. Swing also thinks the belief in immortality is not collapsing as fast as Prof. Smith thinks. He says: "It is claimed that there is in our land one million Spiritualists. Not many of them are advocates of the magic cabinets and magic raps, perhaps; but, scattered all through the churches of all names and creeds, they receive visits from their dead, and stand upon the border of a better land. Of this theory I believe not one word. Whatever proof may have come to others, none has ever come to me, that any message ever comes back from those whose lips have become once white in death. But in the existence of a million who feel that the souls of the dead are near them, we must find evidence that the idea of an immortal life has not been overthrown among the masses which are formulating the ideas of the next generation."

A New York correspondent writes to the *Christian Register:* "Rev. Robert Collyer, though greatly in demand, appears thus far to meet all drafts upon his strength and time with prompt payment. The crowd persistently sets toward the Church of the Messiah, and the evening congregations are inspiring. It is almost as difficult to report Mr. Collyer as a concert of thrushes and nightingales. His sermons run off into trills and quavers, and are punctuated with smiles and tears, and filled with the preacher's peculiar magnetism, which as yet has not been translated into human speech. He has been preaching of late about children, about the wise and foolish virgins; and, two Sundays ago, he and Mr. Beecher hit on the same text: 'Be angry, and sin not.' Mr. Collyer had promised himself not to ask aid for other churches, from his people, who, as every one knows, have just rolled the great stone of debt away from their own sepulchre. But when Mr. Douthit came on from Illinois to the Institute at Providence, he had a burden on his mind about a little church, in a place called Mattoon, which he imparted to his old friend; and last Sunday night Mr. Collyer broke over his resolution, and told the story of 'Brother Jasper,' and asked aid for that little church. Indeed, it would be as difficult to keep the prairies and Chicago out of his discourse as it was for Mr. Dick to ignore the head of King Charles. His heart yearns over his former flock; and those who listen to him, and are edified, cannot help wishing the Chicago people might know all he thinks and feels and says about them in the midst of his new success. Perhaps they understand it all better than any outsider can tell them. Mr. Collyer preached in All Souls Church on Thanksgiving day, and on coming out I heard a lady say she would like to shake hands with everybody. As we have had an exceptionally mild and lovely autumn, there is just a hint of a suspicion, in some minds, that he has brought us a better climate. He has been up to Unity Chapel, Harlem, and has spoken words of cheer to the handful of Unitarians there assembled. He dwelt on the essential oneness of modern orthodoxy and liberalism; while liberalism has not gone back, orthodoxy has made great strides toward a common ground of meeting."

SAXON GRIT.

Read at the Forefathers' Celebration in New York City, Dec. 22, 1879, by ROBERT COLLYER.

Worn with the battle, by Stamford town,
  Fighting the Norman, by Hastings Bay,
Harold the Saxon's sun went down,
  While the acorns were falling, one Autumn day.
Then the Norman said, "I am lord of the land;
  By tenure of conquest here I sit;
I will rule you now with the iron hand;"
  But he had not thought of the Saxon grit.

He took the land, and he took the men,
  And burnt the homesteads from Trent to Tyne,
Made the freemen serfs by the stroke of the pen,
  Eat up the corn, and drank the wine,
And said to the maiden, pure and fair,
  "You shall be my leman, as is most fit,
Your Saxon churl may rot in his lair;"
  But he had not measured the Saxon grit.

To the merry green wood went bold Robin Hood,
  With his strong-hearted yeomanry ripe for the fray,
Driving the arrow into the marrow
  Of all the proud Normans who came in his way,
Scorning the fetter, fearless and free,
  Winning by valor, or foiling by wit,
Dear to our Saxon folk ever is he,
  This merry old rogue, with the Saxon grit.

And Kett, the tanner, whipt out his knife,
  And Watt, the smith, his hammer brought down,
For ruth of the maid he loved better than life,
  And by breaking a head made a hole in the crown.
From the Saxon heart rose a mighty roar,
  "Our life shall not be by the king's permit;
We will fight for the right—we want no more."
  Then the Norman found out the Saxon grit.

For slow and sure as the oaks had grown
From the acorns falling that Autumn day,
So the Saxon manhood, in thorpe and town
To a nobler stature grew alway.
Winning by inches, holding by clinches,
Standing by law and the human right,
Many times failing, never once quailing,
So the new day came out of the night.

* * * * * * *

Then rising afar in the Western sea,
A new world stood in the morn of the day,
Ready to welcome the brave and free,
Who could wrench out the heart and march away
From the narrow, contracted, dear old land,
Where the poor are held by a cruel bit,
To ampler spaces for heart and hand—
And here was a chance for the Saxon grit.

Steadily steering, eagerly peering,
Trusting in God, your fathers came,
Pilgrims and strangers, fronting all dangers,
Cool-headed Saxons, with hearts aflame.
Bound by the letter, but free from the fetter,
And hiding their freedom in Holy Writ,
They gave Deuteronomy hints in economy,
And made a new Moses of Saxon grit.

They whittled and waded through forest and fen,
Fearless as ever of what might befall;
Pouring out life for the nurture of men;
In faith that by manhood the world wins all.
Inventing baked beans and no end of machines;
Great with the rifle and great with the axe—
Sending their notions over the oceans,
To fill empty stomachs and straighten bent backs.

Swift to take chances that end in the dollar,
Yet open of hand when the dollar is made,
Maintaining the meetin', exalting the scholar,
But a little too anxious about a good trade;
This is young Jonathan, son of old John,
Positive, peaceable, firm in the right,
Saxon men all of us, may we be one,
Steady for freedom, and strong in her might.

Then, slow and sure, as the oaks have grown
From the acorns that fell on that old dim day,
So this new manhood, in city and town,
To a nobler stature will grow alway;
Winning by inches, holding by clinches,
Slow to contention, and slower to quit,
Now and then failing, but never once quailing,
Let us thank God for the Saxon grit.

IN MEMORIAM,

E. A. B.

Just on the threshold of three-score-and-ten—
An upward pathway, shining more and more—
She heard the call, and passed within the door
Whence none that enters ever comes again.
Henceforth will Want await her step in vain,
Wise Charity will have a lessened store:
The beatings of a faithful heart are o'er,
And struggling Truth hath lost a loyal brain.
Ah, foolish plaint! Hath God no other sphere
For virtue's use, and love, and loyalty,
That they should perish with the body's breath?
O, noble Friend, thy life's long service here
Thou crownest now with its best ministry,
And quickenest faith beside the door of death!

Cleveland, O. F. L. H.

CHINESE.—Harvard College recognizes the wider brotherhood. Ko-Kun-Hua is the name of its Chinese professor.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

SHELBYVILLE, ILL.—Bro. Douthit believes in the Gospel of Beauty as a part of the Gospel of Duty, and hence we read that his church has recently been frescoed throughout.

CHICAGO.—The ladies of the Chicago Flower Mission do not end their labor of love when the season of flowers is over but did a beautiful thing on Christmas day by visiting the County Hospital and hanging a Christmas wreath on each cot, and giving Christmas cards to all the patients. They also sent to other hospitals; distributing, in all, over three hundred wreaths.

SCOTLAND.—Rev. Fergus Ferguson, of the U. P. Church, was recently arraigned for the second time before the Presbytery on the charge of heresy for preaching a discourse on the Dilemma of Orthodoxy. His church have resolved that if the pastor is worried further they can do without the Presbytery and they will withdraw from the body. Independence is quite catching.

PERSONAL.—Rev. Dr. Kerr, of Rockford, has been preaching a few Sundays at Kansas City. E. I. Galvin has been compelled to abandon his post at Walla Walla, W. T.; is now sojourning in Chicago, and would like opportunities to preach in the West. He may be addressed at *Unity* office. Rev. C. G. Howland, of Kalamazoo, is spending a month at Lawrence, Kansas, where the heroic activity of the laity demonstrates the fact that they deserve a minister.

MILWAUKEE.—Apropos of Goldwin Smith's "Moral Interregnum," and the disposition of some people to get up an ethical Bull's Run on the strength of it, it is interesting to know that the organization most active in bringing to light the infamous management of the house of correction in this city, were not, as one would be led to suppose from Mr. Smith's logic, the Christian churches and the public advocates of religious dogmas, but rather the rationalistic organization of the *Freie Gemeinde* and the very secular Board of Trade. Indeed we are informed that only two preachers in the whole city openly stood by the public demand for explanation and punishment.

ST. LOUIS, MO.—Dan Rice has recently "got religion," and is going out of the show business. This is well, but would it not be still better if, after growing religious, he might have continued in the show business? We take it there is no greater need of our times, than of Christian showmen, *i. e.*, men who will give to the harrassed and fagged humanity of the Mississippi Valley, amusements that will recreate and not dissipate; give them laughter without coarseness; relaxation without unthriftiness. It took a Frenchman to state for us the weighty principle: "How to direct a nation's industries is a grave problem, but how to direct their amusements is a still graver one."

PHILADELPHIA, PA.—At the last monthly meeting of the Friends, Lucretia Mott was reminded that by virtue of her old age and the inclement season near at hand, it might be her last opportunity of meeting with them. She would that Friends might "be preserved in their simplicity and untrammelled by dogmas." She plead for the 6,000 colored refugees in Kansas, and reminded the Friends that their mid-

week meetings were established by the "fathers as a testimony to their belief that the first day of the week was not exclusively a holy day, but that the worship of the heavenly Father might just as properly be engaged in on one day as on another."

EVANSVILLE, IND.—Mr. Chainey has recently preached a sermon on "To-day," evidently thinking that Yesterday has had too much honor given it. He says: "What I claim is, that to-day is richer in every way over any yesterday. It can not be proved that men were more perfect yesterday than to-day. The lives of many, whom the world honors as almost divine, will not stand the test of the demands we make of truth, honesty and virtue, in the conduct of the humblest citizen. Life, property, peace, happiness, are a thousand times more secure to-day than they were in any golden age of the past."

NEW HAMPSHIRE.—From *The Rising Faith* we learn that Rev. Calvin Stebbins, late of Detroit, has charge of a hopeful Liberal movement at Andover Centre; that the Village Improvement Association at Franklin Falls have opened an attractive reading-room, with pictures on the wall, the leading magazines and reviews on the table—is there any village but what needs an Improvement Association?—from other sources, that the Unitarian parsonage was violently taken possession of by a large number of people; that the same people neglected to take away the many things they carried there, in all of which the Western friends of Mr. and Mrs. Enoch Powell will be interested.

THE UNIVERSALISTS.—The Alabama organ of this denomination, published at Notasulga, comes to us bristling all over with the old-time pugnacity of this denomination. The editor is engaged in a red-hot discussion over the scriptural teaching of final punishment with a Dr. Graves of the Baptist church. One W. C. Davidson, a recent convert from the Baptists, challenges any one to discuss with him the dogmas of total depravity, vicarious atonement and endless punishment. This internecine war in the name of the Gospel, with Bible texts, Greek roots for ammunition, seems to us rather dreary work. It is nevertheless a necessary work to do, as many are reached through this textual door who could not be found by any other; besides, if ammunition must be used, Bible texts are in every way more harmless than the leaden bullets and faggots which they have supplanted. This denomination has received two new recruits from the Congregationalist body, Rev. L. D. Boynton, who takes care of their parish at Elgin, Ill., and Rev. C. K. Gibson, pastor of the Congregational Church at Wayland, Mich.

LO, THE POOR INDIAN.—It is refreshing to glance through our Quaker exchanges, to find how steadily, earnestly and intelligently they cling to their faith in an unity large enough to embrace in peaceful fellowship the hunted red man of the West. It would seem just now as though the Friends were alone willing to recognize that the defendant has any case at all. Let "Bright Eyes," of the Ponca tribe, be heard in behalf of her kin. If not her, Carl Schurz at least has a right to be heard, who in his last report says: "The progress made by some of the wildest tribes, within my own official experience, is most encouraging. When I entered upon my present duties, I was told by men of long experience in Indian affairs that we would never be able to do anything with the Spotted Tail Indians, under Red Cloud, 'until they had received another thorough whipping.' Since that time they have twice been obliged to change their location. A general outbreak was predicted a year ago. When I visited them, this autumn, I found their freighted wagons by hundreds on the road, with their young warriors on the box. Their chiefs, with their people, are making hay and cultivating fields on the bottom lands, many of them building houses for their families, anxious to have their children educated, many requesting that their boys and girls be taken to our schools in the East, and the universal wish to be settled and led on in the white man's way."

KEOKUK, IOWA.—The good-will between Unitarians and Hebrews, reported in our last issue, is further exemplified in this place. The society of B'nai Israel invited the Unitarian Conference, at its recent meetings, to hold part of its session in their synagogue, which was received with unquestioned good-will, but owing to the practical exigencies of previous engagements it could not be accepted. Rabbi Bogen was cordially welcomed to the privileges of the Conference, and his voice was greeted with applause; and on the 14th inst. Rev. John Andrew, of the Unitarian church, joined with him in the celebration of the Jewish Feast of Lights, in the synagogue, commemorating the triumphs of the Maccabees. Lights were kindled, with songs and benedictions, and Mr. Andrew preached to an overflowing house from the text, "Behold how good and how pleasant it is when brethren dwell together closely in unity."

MATTOON, ILL.—The indestructibility of a rational seed once sown has been a fundamental article in our creed for years. The latest cheering vindication of the principle comes to us from this place, where a church, bearing the fair name of "Unity," has been closed for several years, and even its most believing friends feared it was very dead, slain by the old, old enemy, debt. But recently it has arisen and conquered this, even the last enemy of the modern church. The details of its release are touchingly tender. T. P. C. Lane, one of Harvard University's earnest sons, to whose missionary zeal the society and building largely owe their existence, gave $1000, as a memorial tribute to Miss Ida Lane, a beautiful daughter recently deceased, to whom this church, as we well know, was the shrine upon which she laid some of the choicest offerings of her fair young life. Another thousand dollars was raised by the citizens, and then J. L. Douthit, of Shelbyville, who has always been godfather to this church, told the story of its needs so earnestly to some one at Providence, R. I., while attending the Ministers' Institute, that he returned with the additional $1600 necessary to release the fettered church. All hail! Mattoon. Welcome to your new life. May your sister societies profit by your example, not to get into debt, but if unhappily they be overtaken, let them not be cast down, for, hard as it may be to live, it is still harder for a Liberal Society to die.

KALAMAZOO, MICH.—The *Daily Gazette* of Dec. 16 contains a sermon of C. G. Howland on Purity of Speech, a clear word on a most important subject. *Unity* heartily responds to the sentiment of the following: "We talk of the press as a means of enlightenment, there is no end to the praise we bestow, and justly, on the beneficent art of printing, a cheap literature is one of our constant boasts; but, after all, when we see how beneficent inventions may be employed for scandalous purposes, and that cheap literature includes all these possibilities and actualities of things that disgust and sicken,

and what an engine of corruption these movable types have become, our exultation must needs be a little modified, and we are in a position to appreciate the feeling of that member of Congress who expressed his gratitude that newspapers and books were not circulated in his district.

"I sympathize very heartily with Comstock in his efforts to exclude from the United States mails all the poisonous trash that comes from the press, and while he may sometimes be more zealous than wise, and may even do illegal acts, yet the evil which he is trying to suppress is so enormous that I can overlook an occasional stretch of authority, or even a small tyranny; and hence I have no tears to shed over the pains and penalties of those who have depended for a livelihood on pandering to the low instincts of men, and whose printed words break down the moralities of life and debauch the universal conscience."

LAND-MARKS.—The speed of the ship can be most readily determined by observing how rapidly the land-marks on the shore are left behind. A recent copy of *The Journal*, an organ of the Friends, contains a historical statement taken from the *Philadelphia Ledger*, describing the persecutions of the Southwick family, by the Puritans in and around Boston. The article contains some historical corrections of Whittier's touching poem, "Cassandra Southwick." The following is an old-time Boston warrant. Let *Unity* readers peruse it, and then sigh for "the good old times" of the sainted forefathers:

"*To the Constable of Boston:* You are, by virtue of an order of this Court of Assistants, held at Boston the 3d inst., required with the executioner to enter into the prison, and there forthwith take the person of Josiah Southwick, a *banished Quaker*, and the executioner is there to take him, and *strip him from the girdle upwards*, and *whip him* with ten stripes out Boston, and deliver him to the constable of Roxbury, who is also to cause him to be tyed to the cart's tail, stripped as aforesaid, and *whip him through Roxbury* with ten stripes aforesaid, and then deliver him to the constable of Dedham, who is also required to *whip him at the cart's tail* with ten stripes as aforesaid, and so discharge him out of your jurisdiction. Make your several returns on the back side of this warrant, to the secretary, forthwith. Dated at Boston, the 9th of September, 1661. By the Court,

"EDWARD RAWSON, Secretary."

INDIANAPOLIS, IND.—Julia Ward Howe has recently preached in this city, on "Culture." C. D. B. Mills, of Syracuse, has also been lecturing before Unity Club, and giving conversational lectures in private parlors, for both of which we hope many places in the West are making preparation. Mr. Mills is making his annual tour through the West. Where thorough independence of thought and radical inquiry join with ripe culture and tender reverence, as they do in him, a benediction always goes with them. Mr. Cooke's lectures on the "Origin and Growth of Religious Ideas," are being published in full by the city papers, and listened to by large audiences. The last, on the "God Idea," finds the ultimate truth in the thought "of an all-embracing, all-pervading unity, of which all things are expressions, whose methods appear as universal laws. He is not far off, but in each event of each day. Viewing cosmos as the body of the infinite spirit of truth, seeing his law, his life and his love in all things we know, we must feel at home in the world. It is glorious with thought, it is wondrous with truth; it is guided in order; it is aflame with beauty. We have but to look at things as they are, and truth appears for our guidance and comfort; for the real God is ever present, and fills all the bounds of being. He is the law that never falters; the truth that never changes; the love that is ever warm and bright. He is the beauty of nature; the progress of worlds; the spiritual attraction that delights the soul." The lecture culminated in these beautiful lines of Clough:

"It fortifies my soul to know
That, though I perish, truth is so;
That, howso'er I stray and range,
What'er I do, thou dost not change.
I steadier step when I recall
That, if I slip, thou dost not fall."

OAKLAND, CAL.—*Work and Play* of Dec. 7 contains an abstract of N. E. Boyd's lecture on the Ethics of Money-Getting, in which he says, "The maxim, 'The world owes every man a living,' is true only when married to its counterpart—Every man owes the world a life." He states it strongly and says: "If we *get* our living without earning our living, we are either thieves or paupers. No matter how much money we may have inherited, we owe the world a life." Recognizing the high value of money and the holiness of getting it, he yet has a timely word against the besetting sin of covetousness. "Herein lies the wickedness of all gambling; essentially covetous itself, it ever begets more covetousness. There is no exchange of values, but whatever one wins another loses; the successful gamester preys upon the unsuccessful; the good fortune of any implies the misfortune of some other. No wholesome thirst is slaked, no value is created by all the activity of the players; they only band together to cheat each other and mutually whet cupidity. The loss of one party is unrecompensed, the other's winnings are unmerited, and the covetous propensities of both are fostered and increased. Hence, all games of chance, with stakes however trifling, tend to demoralization, and should be utterly avoided and discouraged. We should constantly, and as a matter of principle, refuse to take any part in lotteries or raffles under any pretext whatever. Let us not do evil that good may come!

"It is a searching question, What am I living for? But let us each one learn to put it to self with an unsparing and unflinching fidelity. Am I living for short-lived, selfish ends, or for all time and human interests? Am I merely getting my living out of the world, or am I giving the world a manly or a womanly life?"

LAPORTE AND VALPARAISO, IND.—Sunday, the 14th Dec., we spent in this circuit, on an exchange with Bro. Crooker, speaking in the morning at the former place, to a hearty congregation. Leaving a well-organized Sunday-School, graded on an unique plan, to be hereafter spoken of, we rode across the country, the cold and rough country, twenty-two miles and spoke to the resurrected congregation at this place, where an absolutely crowded house awaited us, aisles, pulpit-steps and all taken, admirable singing with orchestral accompaniment. Nearly two-thirds of the congregation consisted of the brightest kind of bright young people from the Northern Indiana Normal School. This school is something unique, and gives special interest to this field. It is a private enterprise, has received no outside help save a small donation from the county in which it is located. It now numbers upward of 1500 students on its roll, gathering them all the way from Kansas to Pennsylvania. It has Preparatory, Teachers', Collegiate, Business, Engineering, Musical, Fine Art, Phonographic and Telegraphic Departments, as well as a Review

Term for teachers during the vacation; so "school keeps" fifty-two weeks in the year, not stopping even for Fourth of July, and the little town is literally crowded with students the year round. The remarkable success of this enterprise is ascribable—1, To the condensed courses of study and the comparatively short time necessary to acquire at least a general view of the studies in hand. "The Collegiate Course" is promised to the diligent in two years, thus accommodating many who could not indulge in a thorough course; 2, To the marvelous cheapness of the school, a furnished room and board for $1.90 per week, which the economical may reduce still further. $100 in advance pays for board, tuition, and furnished room for a year of forty-four weeks; 3, H. B. Brown, the principal, is a born schoolmaster, with executive and business sagacity enough to build a trans-continental railroad. The character of this school, plus the interesting week-night appointments at Hanna, Mishwaukee, and other points, makes the "diocese" of Northern Indiana, now in charge of "Bishop" Crooker, the most active and one of the most interesting Liberal missionary fields now in the West.

HARTFORD, CONN.—Rev. J. C. Kimball's lectures in the Cheney building at this place, prove the large interest there still exists in the public mind, concerning the doctrinal topics of religion, as they have been listened to by large audiences and have been read by much larger audiences, as they are printed from week to week in the Hartford papers. In his lecture upon the Unitarian Idea of God, he tells how President Adams persuaded Chief Justice Marshall, of the justness of the Unitarian position, by asking him to examine the Bible candidly. After such a study the Chief Justice said: "I am amazed; I have gone through the entire book this past year, as you suggested, and I must say that, judged by its plain words and by the manifest intention of its writers, just as a lawyer would judge any other document, it teaches beyond all question your Unitarian faith." How Dr. Watts in his later years, reluctantly gave up the doctrines of Trinity, for want of scriptural evidence. In his latest prayer, he said: "O Lord, hadst thou told me plainly in a single text of the Bible that Father, Son and Holy Spirit are three real and distinct persons in thy nature, I would humbly have accepted the words." But continues Mr. Kimball. It is not in the Bible alone, however, that we find this great doctrine of God's unity. It is a truth with which the whole vast volume of nature, from the granite rocks beneath our feet to the shining orbs above our heads, is all full. There is not a fact, not a hint, not an indication even the most faint and far fetched in all its countless realms that the being who made them and of whom they are supposed to be a reflection is in any way a try-personality. The whole domain of matter, every remotest and most recondite substance that science has revealed, has been searched through and through, so far as Theology could do it, to find something which would serve at least as an emblem and illustration of the doctrine; but not one, not so much as an approach to it, has ever come to light.

Mr. H. P. Goddard, of this city, has been defining Bushnellism in "*Good Company*" for December; the views which "led to what was a virtual trial for heresy in 1849, and made the followers of Jonathan Edwards look upon Bushnell with sentiments akin to those with which a sincere Romanist of the Middle Ages looked upon Martin Luther. He did not found a new school of theology, nor add another to the endless bodies of divinity. But he led the way into a new freedom of theological investigation; he set men anywhere to thinking; he demonstrated that the truest piety may go hand in hand with the most fearless and searching inquiry." He taught that the Bible is rather a poetic than a scientific book; "a gift of God to the imagination," he declares it, and affirms that one must not confuse its metaphors with its dogmas. He totally rejected the Edwards view of justification, propitiation and atonement, that involve a belief that Christ's blood was accepted in lieu of that due a vengeful Deity from a disobedient race. He taught that Christ and his salvation are not bound up in any such notion, but rather that Christ came to teach righteousness and that His life and death make for righteousness by the force of His divine example leading men thereto and therein to an atonement of sin.

ENGLAND.—Francis Power Cobbe, has recently delivered a course of five lectures in London on the Duties of Women, which were followed by discussions. The *Unitarian Herald* says that she "commented strongly on the evil of the opinion there are some virtues belonging specially to women, others more particularly to men."

The Modern Review, a new quarterly appears with the new year with Richard Acland Armstrong, B. A., Dr. Carpenter, Miss Cobbe, Wickstead, Dr. Vance Smith and other familiar names on the first list. The following sentence from its prospectus leads us to expect to find in this an able ally in the propagation of Freedom, Fellowship and Character in Religion. Close observation, reveals the fact that types of orthodoxy, more or less pledged to tradition, and types of agnosticism, more or less distinctly atheistic, divide the chief hospitality of existing *Reviews;* while types of religious belief spiritual, yet reasonable, fail of adequate expression. It ensues that religion and science, faith and reason, tend to be popularly regarded as contradictories; nor will it be disputed that the opinion is rapidly spreading that such is their relation.

If, then, there are men who, amid many diversities of thought and habit, yet agree in fervent loyalty to the principles of free inquiry, in fearless welcome to the teachings of modern science, and in deep conviction that the sanctities of faith and hope must be permanently characteristic of sound manhood, these constitute a third party in the intellectual world with peculiar claims to share the public heed. To afford competent writers within this circle their due influence, whatever that may be, in the formation of the national thought and sentiment, is the purpose of the *Modern Review*.

An invitation extended to W. H. Herford, of Manchester, to examine a class of school-girls upon the 2d Book of Samuel, led him to carefully read that book, which resulted in his refusal to conduct the examination, and in a pointed and eminently sensible letter addressed to the *Unitarian Herald*, from which we quote, he says: "As a teacher, as a parent, as a man, I protest against the criminal carelessness, or the almost incredible superstition, which puts such a book into the hands of thousands of girls and boys for study. Observe, *for study*, not simply to be read; though that would be polluting to young minds; not for examination in fixed portions, but for study of the whole. Now, the selector of the book cannot know what the book is, cannot have read it over. It must have been next in order on some *rota*, like regiments for Indian service, or cabs for hire. The syndicate cannot have selected it with their eyes open. * * * To find —narrated, as it were, in one tone, written in one color—traits of beautiful, permanent humanity, along with deeds of most oriental lust and savagery, must simply confuse the young mind, just where it should most carefully be kept clear. Such mixtures of good and evil teaching ought, I submit, to be kept from the young even in books of profane literature; but what must be the result when the "dim religious light" of inspired Scripture is thrown over such a moral chaos!" After enumerating some of the more "frightful examples," and omitting others not to be mentioned, he says: "It is time this worship of the letter was done away. 'The Law was our schoolmaster to bring us to Christ.' It is a sad contradiction to bring the ideas of right and love, learned at the feet of Jesus, to be schoolmastered not by the Law, even, or the prophets, but by these Annals, in which, of necessity, stand out most prominently the savage traits of a rude though gifted race."

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

THE CONDUCT OF LIFE.

Show us thy ways, O Lord; teach us thy paths. Lead us in thy ruth and teach us. Open thou our eyes, that we may behold the wonderful things of thy law. Order our steps by thy word, and let not evil have dominion over us. Cause us to know the way wherein we should walk, and teach us to do thy will: for thou art our God.

—*Hebrew Psalms.* (*Compiled.*)

The light of the body is the eye. If therefore thine eye be single, thy whole body will be full of light: but if thine eye be evil, thy whole body will be in darkness. If, then, the light that is *within* thee be darkness, how great is *that* darkness! No man can serve two masters: for either he will hate one and love the other,—or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many there be who go in thereat; for strait is the gate and narrow is the way that leadeth to life, and few are they who find it. —*Jesus.*

For honorable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age. He that is made perfect in a short time hath fulfilled a long time. * * Thus the righteous that is dead shall condemn the ungodly that are living; and youth that is soon perfected, the many years and old age of the unrighteous. (iv)

—*Wisdom of Solomon.* (*2nd Century B. C.*)

He who lives a hundred years, ignorant and unrestrained, a life of one day is better if a man is wise and reflecting.

And he who lives a hundred years, idle and weak, a life of one day is better if a man has attained firm strength.

And he who lives a hundred years, not seeing beginning and end, a life of one day is better if a man sees beginning and end.

And he who lives a hundred years, not seeing the immortal place, a life of one day is better if a man sees the immortal place.

And he who lives a hundred years, not seeing the highest law, a life of one day is better if a man sees the highest law.—*Buddha.* (*Dhammapada, or "Path of Virtue." v. Max Mueller's "Science of Religion." p* 225.)

That course which men pursue for a short time but with lasting renown, never separated from learning, valor, and good fame, this the wise truly call living; not that of the crow or raven, which live indeed long, and—devour their food. —*Hindu Scripture.* (*Hitopadesa.*)

Gather some profit to thy soul wheresoever thou art; so that if thou seest or hearest of any good examples, thou stir up thyself to the imitation thereof. But if thou observe anything worthy of reproof, beware thou do not the same; and if thou hast done it, labor quickly to amend thyself.

Remember always thine end, and that time lost comes no more. Not without care and diligence shalt thou attain to virtue. If thou begin to wax lukewarm, it will begin to be evil with thee. But if thou give thyself to earnestness of spirit thou shalt find great peace, and feel less labor by reason of God's grace and the love of virtue. Thou wilt always have joy at eventide, if thou have spent the da , well.—*Thomas a Kempis.* (*Imitation, I _xxv.*)

It is not the longest life which is the best, but that which is the most virtuous. For that musician is not to be commended who plays upon variety of instruments, nor that orator who makes multiplicity of speeches, nor the pilot that conducts many ships, but he of each faculty that doth one of them well; for the beauty of a thing doth not consist in length of time, but in the virtue and seasonable moderation wherewith it is transacted. * * The measure of a man's life is the well spending of it, and not the length. —*Plutarch.* (*Consolation to Apollonius*, 17.)

The mere lapse of years is not life: to eat and drink and sleep; to be exposed to the darkness and the light: to pace round in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade,—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship that forces us to struggle; the anxiety that ends in trust,—are the true nourishment of our natural being. —*James Martineau.*

The secret of culture is to learn that a few great points steadily re-appear, alike in the poverty of the obscurest farm and in the miscellany of metropolitan life, and that these few are alone to be regarded,—the escape from all false ties; courage to be what we are; and love of what is simple and beautiful; independence, and cheerful relation—these are the essentials,—these, and the wish to serve,—to add somewhat to the well-being of men. —*Emerson.* (*Considerations by the Way.*)

It is mysterious, it is awful to consider that we not only carry each a future Ghost within him, but are in very deed Ghosts! These limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our ME; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. * * So has it been from the beginning, so will it be to the end. * * Thus like a God-created, fire-breathing Spirit-host, we haste stormfully across the astonished earth. On the hardest adamant some footprint of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence? Whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God. —*Carlyle.* (*Sartor Resartus.*)

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—*Philip James Bailey.* (*Festus.*)

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—*Oliver Wendell Holmes.* (*The Chambered Nautilus.*)

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES IV.

THE GROWTH OF THE HEBREW RELIGION.

BY W. C. GANNETT.

PART III.

The Priests and the Scribes Establishing the Jewish Church. (500 B. C.—A. D. 70.)

Lesson 11.

A NEW ERA: A NEW IDOL.

A new era begins with the **Return from Babylon** (538 B. C.) The people went there half-idolaters: fifty years later Cyrus, the Persian, captured Babylon, and by his leave a little band of Puritans,[1] all joy and zeal for their Jehovah, at once hastened back across the desert to rebuild his Temple and his Holy City. A little band, for, after all, most of the exiles preferred to stay in their new homes. But a band of Puritans: no more struggle now against the rival gods and the idols made of wood and stone,—all that is past. No more need of Prophets, therefore: that "unknown" Isaiah, the greatest of them all, is almost the last.[2] In their place, the **Priest** and the **Scribe** come to the front. But they come bringing in their own hands **a new kind of Idol,** which the people forthwith begin to worship! It is a Book,—**a Book of Laws,** the image, as it were, of Jehovah's *Word*.[3] Twenty-four hundred years have passed since that Return from Babylon. First, Persia ruled the land; then Greek-Egypt; then Greek-Syria; a little later, Rome: but those old kingdoms perished long ago, with many a persecuting Christian kingdom since, while the crushed, scattered, hunted[4] little people still lives, and in a hundred lands to-day is the "separate and peculiar people," as of old. That Book-Worship is the secret[5] of the marvellous survival. It "established"[6] Judaism[7] as a "Church,"—and Churches outlive States. It *hardened* the Jew to outlast the destruction of his Temple and the centuries of hate. But the secret of his preservation was the secret also of his doom: the hardening arrested his growth, and by and by made Jesus and his new reformation necessary.—So our story of the Growth of the Hebrew Religion now becomes a story of this Book, its origin and worship.

Read "By the Rivers of Babylon," Ps. cxxxvii.; cxxvi.; Is. lii. 7-10.; lxv. 17-25. "The Return from Captivity," Ezra i.; iii. 7-13. (B. f. L. vol. ii. 435-456.)

1. Puritans: For the Puritanizing results of the Captivity, see Stanley's "Jewish Church," iii. 27-50. Stanley's whole third volume, from the Captivity to the Christian Era, is very vivid and suggestive. For Cyrus, see B. f. L. ii. 426-7; 433-6. Not a "seventy years' captivity," as we call it, taking literally the number mentioned in Jeremiah's prediction (xxv. 8-12.) Such Bible-laughter is nowhere to be found as in the Songs of the Return by the so-called Isaiah.——**2. Last:** Only Haggai and Zechariah (i-viii), Joel (?), and Malachi (the latest, about 410 B. C.) lived after the Return, B. f. L. ii. 445-456; 504-7.——**3. Word:** An audible, instead of a visible image,—a higher, more intellectual kind of image, but essentially the same thing as an idol, both in its help and in its dangers. (Bibliolatry.) In the growth of religions a "Bible" (i. e. "Book,") a "Word of God," a "Revelation," always arrives, succeeding to or supplementing the grosser idols of the eye. Before it comes, the soothsayer, the oracle, the prophet, tells the message of the gods; the Bible is simply the *funded* Revelation, the *portable* oracle; and then the prophet gives way to the interpreter. For Bibles of the World, see Mueller's "Science of Religion," pp. 29-37.——**4. Hunted:** Tell the legend of the "Wandering Jew," and compare the Gypsies. Only within a century have Jews been accepted as full citizens of Christian nations, and "at this moment the leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry in England is a Jew!" The press of Europe is said to be largely in the hands of Jews, and Jewish bankers are the kings of European finance. What think you of the lingering social prejudice against such a nation?——**5. Secret:** For the Book-Worship established the religion; the religion kept alive the persecution; the persecution made strict intermarriage necessary and led to high standards of family-life: whence the nation has held its own in feature, brain and thrift.——**6. Established:** Contrast the system of "Established" or "National" Churches abroad, and their more or less compulsory support and their more or less intolerance towards dissenters, with our "Voluntary System" here. Art. vi., and the first amendment of our Constitution, are our two safe-guards against the "Christian Amendment" party now aiming to "establish" the Christian religion here.——**7. Judaism:** What had been *Jehovism* now becomes *Judaism*, as we know it still. Recall the people's three names, (1) "Hebrews,"—the nomadic *race*-name; (2) "Israel,"—the *national* name as a "chosen people," but for a while appropriated by the northern kingdom to itself; (3) "Jews,"—their name as a *Church*, because scarcely more than *Ju*-dah survived the Captivity.

Lesson 12.

THE SCRIBE EZRA AND HIS "LAW." THE SOLEMN LEAGUE AND COVENANT. (444 B. C.)

Nearly a hundred years had worn by since the first Return,—dreary years, the joy and hope fast fading out, while intermarriages with the heathen neighbors were getting dangerously fashionable,—when, one day in the fall of 444 B. C., all the people in Jerusalem were gathered near the water-gate. A new Governor, Nehemiah, a stirring patriot, was among them. Catching his spirit they had just rebuilt the city walls, and that deed in itself had put a new look on every face. On a wooden pulpit in the middle of the crowd stood one who had lately led a second party of returning Puritans from Babylon, **Ezra, the Scribe.** A large roll[8] was in his hand,—"the Book of the Law of Moses which Jehovah commanded unto Israel," he called it. As he read aloud from it, the listening people cried Amen! Amen! and broke out into weeping. Through a seven days' festival the reading went on. Then in sack-clothes and with prayer and fasting, all, down to the little children, entered into a **Solemn League and Covenant**[9] to "walk in God's Law which was given by Moses, and do all the statutes of Jehovah."

What special "Law" and "statutes" did they mean? Chiefly laws about the Temple-sacrifices, the Temple-revenues, the Temple-priests, the Sabbath-day, and non-marriage with foreigners. *Priestly* laws every one: probably we read them in Leviticus. During the stay in Babylon a bookish, legal, ritual-loving spirit[10] had apparently grown up, and now the old customs of worship, much revised and added to, seem to have been brought forward by Ezra and proposed as the **National Constitution and Statute Book.** Woven in with these were many other laws, some old, some new, about food, dress, marriage, sickness, death, property, crime; but each one had the priestly stamp,[11] each one was meant to make and mark the Jew a *Churchman*. The old traditions, too, of the Mosaic time were woven in, and the still older legends of the Patriarchs. And the whole collection,—the compressed work, you see, of many hands in many generations,—became known as the **"Five Books of Moses."** (Gen., Ex., Lev., Num., Deut.,—together called the *Pentateuch*,[12] i. e. "Five Works.") To lend the new Constitution authority it was referred back bodily to the old hero of the Exodus and Mt. Sinai; and back of him, to the great Jehovah himself! It was "the Law which Jehovah spake to Moses." And that solemn League and Covenant was the people's formal adoption, as it were, of this new, God-given Constitution.[13] Ezra,[14] not Moses, was the Churchman who framed it.

And out of all the nations of the earth this law was spoken to *them* by that Jehovah! It must have been a burden to keep its thousand precepts about sacrificing, eating, washing, and the like; yet they came to love and rejoice in that burden. Why? Because its possession showed that, little, conquered, down-trodden as they were, they were his "Chosen People" still. They had lost all power to be an independent *State*, but in virtue of their Law they were, at least, **Jehovah's Church:** and should they cling to him, in the dim future he would, perhaps, reward their loyalty by restoring the old glory[15] of the kingdom! Nay, *surely* he would do this,—and it would be power and glory such as great David never saw! They had a memory,—they had a hope, a dream; what had they to connect the two but just their Law? Therefore, that Law became the nation's life.

Read "The Solemn League and Covenant," Neh. viii.; ix. 1-3; x. 28-39. (B. f. L. ii. 472 531.)

8. Roll: Describe the ancient "volume," *rolling* like our wall-maps.——**9. Covenant:** Explain the phrase in Scottish history, where it marks the high tide of Presbyterianism drowning out popery, prelacy and heresy.—In 444 B. C. two other great religions were just beginning, for contemporaneous, or nearly so, with Ezra were Confucius in China (died 478 B. C.), and Buddha in India (died 477 B. C.?); Persia was spreading over western Asia her ideas of the Unity and Invisibility of God; in Greece, it was the brilliant Age of Pericles and Socrates was twenty-five years old; and in Rome, the code of the "Twelve Tables," the most famous law-code in the world and source of half our modern jurisprudence, had just been formed (451 B. C.) A great century, therefore, in the history of religion and law.——**10. Spirit:** (B. f. L. ii. 473-8.) Deuteronomy, Ezekiel (xl.-xlviii.) and Leviticus read like three successive stages in this growth of ritualism.——**11. Priestly stamp:** The laws described in B. f. L. ii. 474-8; 508-520.——**12. Pentateuch:** See B. f. L. i. 42; 304. See also Part III., notes 25 and 28, below.——**13. God-given Constitution:** Notice three important points about it, each strange to our ideas to day, but all common to Judaism with other old religions: (1) The *mingling* of civil, moral and religious laws as if they were essentially one thing. That they were in ancient time. Just so they mingled, e. g., in the "Laws of Manu," the ancient code of Brahmanism. (See Clarke's "Ten Great Religions," pp. 100-113.) (2) "The compressed work of many hands," yet all assigned to *Moses:* Just so with those Hindoo Laws of Manu. Just so the Persian Zend Avesta is really made up of several parts differing in age, origin, and even dialect, yet its believers claim it as the actual work of their great law-giver, Zoroaster, who perhaps lived about Moses' own time. (3) "The law which *Jehovah* spake to Moses:" So again, in the Hindoo religion, the Deity dictates the entire code of the Laws of Manu, and the Vedas are divine and infallible; and in the Persian religion he reveals the entire Zend-Avestan ritual to Zoroaster. Mohammed receives every page of the Koran from the hand of the angel Gabriel. (See B. f. L. i. 301-303.)——**14. Ezra:** For his work see B. f. L. ii. 478-484; 498-502; 507; 529. For Nehemiah, see pp. 484-498; 502-4; 529.——**15. Glory:** The "Messianic" dream. See B. f. L. ii. 254-5.

FRANCE.—A hall in the palace at Versailles was recently thrown open for a Protestant congregation to hold services in while their new church was being built. Another sign of the times, in which *Unity* is made happy.

AFRICA.—*Unity* has as yet no subscribers and no correspondent in this neglected country, but Victor Hugo agrees with Swedenborg that it will be the great arena of the triumphs of civilized life during the twentieth century. When a few more thousand subscribers are obtained, we propose to send a member of the Publishing Committee over to establish an agency for *Unity* somewhere on the shores of the Victoria Nyanza; for surely *Unity*, the organ of Freedom, Fellowship and Character in Religion, will be much in demand in that same arena and that same century.

LA CROSSE, WIS.—A more unique and striking indication of the growing Unity than any mentioned in our last, was a Thanksgiving service held at this point, at which Rev. L. W. Brigham, of the Universalist church, joined with the Rector of the Episcopal church in a union service in the church of the latter, Mr. Brigham preaching the discourse. The gaping chasm that once lay between an Universalist and an Episcopalian was wider than any that ever lay between an Unitarian and a Jew, hence the bridge that unites them is a finer triumph for Unity.

PUBLICATIONS RECEIVED.

Under this head we will hereafter notice all books, pamphlets, and magazines received at this office from publishers with price and such editorial comment as our space will admit; thus giving to publishers an advertising medium which will introduce their Liberal and Progressive publications to the most appreciative class of readers.

Any publications noticed in this column can be ordered from this office.

From James Miller, New York: *John W. Chadwick's Sermons*, current series. I. Rational Religion. II. Is Life Worth Living? III. The Man Jesus. Issued monthly; single copies, 6 cents; annual series, including postage, 50 cts.

From Geo. H. Ellis, Boston: *Unity Pulpit*, Nos. 1-10, Sermons of M. J. Savage; published weekly; single copies, 6 cents; per annum, $1.50. Nos. 1-12, on The Morals of Evolution.

Catalogue of the Indianapolis [Ind.] *Classical School*, Prof. T. L. Sewell, A. B., and W. T. Abbot, A. B., Principals.

Catalogue of the North-Western University, Evanston, Ill., Oliver Marcy, LL. D., Acting President; Jane M. Bancroft, Ph. B., Dean of Woman's College.

From Jansen & McClurg, Chicago: *The Faith of Reason*, John W. Chadwick; Roberts Brothers *The Value of Life*; G. P. Putnam's Sons.

CHRISTMAS AND NEW YEAR GIFTS!

In packing the bag of St. Nicholas, we trust *Unity* readers will remember that a gift is valuable in proportion as the joy it gives is perpetual, and a thing of sense is above all things most suitable. To aid in such a selection we append the following hints, earnestly commending them to Christmas-Tree Committees, parents, *Unity* subscribers, and Santa Claus' agents in general. The following or any other Books and Cards in the market can be ordered from Unity Headquarters, 75 Madison Street, Room 57, Chicago, Ill.:

WHAT TO GIVE.

1. TO INQUIRERS.

Studies of Christianity. James Martineau.....$1 25
Discourse of Religion. Theodore Parker. Cloth..... 1 50
do. do. do. Paper. ... 75
Orthodoxy; its Truths and Errors. James Freeman Clarke 1 25
Bible for Learners. 3 Vols 6 50
What is the Bible? Sunderland..... 1 00
The Bible of To-day. Chadwick.....$1 50
Unitarian Affirmations. Cloth..... 50
do. do. Paper 25
Childhood of the World. Clodd..... 50
Essentials and Non-Essentials of Religion. James Freeman Clarke..... 50
Faith of Reason. Chadwick. (Just out.)..... 1 00

2. CHARACTER BUILDERS.

Endeavors after a Christian Life. Martineau.....$ 1 00
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